322 412 The Barundi do not have a special tool for wood carving, only the two small chopping knives, the sickle-shaped, long-handled cutting knife (Plate 46, No. 4) with which we are already familiar from the discussion of agriculture (p. 49), and the short and long knives which are used for all kinds of daily jobs (Fig. 16). To round and smooth spear shafts, a small piece of wood is stuck on a small double-edged knife, at an angle. Then the knife is moved back and forth along the shaft until the wood has been scraped and given the desired shape. The wooden arm discs, after having been cut from a block of wood, are shaved with a knife and polished with fig leaves (which are probably flinty) until they have the elegant, mathematically correct shape and smooth surface which we admire in them. [Fig. 16 appears here in the original text.]

[531] The simple parallel linear decorations which are occasionally seen on wooden utensils and calabashes are seldom carved but generally burnt in by a kind of poker-work. For this purpose small notches are made in an old knife or spear point so that several tooth-like points are formed. This iron is made red-hot and then passed over the wood; its points burn a number of absolutely parallel lines into the surface (No. 19, p. 367). Apart from this, saws for cutting wood are as unknown as drills and nails. Because of this, holes are also made in wood by means of red-hot iron. As everywhere else in East Africa where saws are not available, boards or beams are carved from thick logs by chopping and cutting chips and splinters from both sides of the block until a board of the desired thickness remains. For this reason the traveler in these regions can hardly present the chiefs with a more welcome gift than a sturdy handsaw, a hand-drill, hammers, iron nails, and other tools.

322 532 Nowhere in Urundi or Ruanda did I see either human or animal figures scratched or cut into the surface of wood or carved from wood. Only among the Barundi on Lake Tanganyika does one find carved wooden figures, an art which was introduced from the Congo region. Finally, the decorations found [177] 322 531 on many -- not all -- of the wooden [82] hand discs deserve to be mentioned. They are inlaid with iron, copper or brass spirals,

[Text continues on page 124]

778 Burgt was dedicated to the manes of King Ntare (No. 19,
769 p. 565) and allegedly was the residence of a large python which
825 was the receptacle of the spirit of the dead king. The snake
775 was protected and fed by its special guards. In Ruanda and Kisiba I personally heard of such official sacred monuments. They also were inhabited by a large snake which was regarded as the vehicle of the king's soul and which was regularly fed with milk by the priest. (Cf. also No. 31, pp. 107, 130.) [137] As a rule, however, no such consecrated huts are found in the sacred groves.

778 The sacred grove (imana, iteka, intatemwa) as such is regarded as an object of deepest devotion by the Murundi (No. 19, p. 77). There are no woods in most of Urundi, and hardly any trees exist in Ruanda. Consequently, the small groups of tall fig trees towering above the ridges of hills here and there are a very characteristic feature of the scenery (Plate 29a). Everywhere they indicate the site where at one time stood the residence, the kraal (lugo, urugo), of a king or chief and where the former master himself is probably buried. After the death of the owner, his homestead is abandoned, the huts fall to pieces, and only the fig trees that formed the fence of the kraal continue to grow unhindered; from that time on, nobody may [784] touch them or even cut them down. Like the onetime place of residence, these trees are regarded as sinister and sacred (imana, taboo). It is not simply pious feeling for the deceased which protects these trees of his former dwelling, for such gentle feelings are unknown to the Murundi. It is rather fear of the wrath of the spirits of the dead from whose graves the trees may have grown. This sentiment prevents the people from using the [825] trees for much needed fuel. All kinds of animals live in the thicket, [775] among them the snake which the spirit of the deceased has chosen as his new residence. Sometimes the priest of the district offers a sacrifice to the spirit by depositing food and milk for the snake.

532 The Barundi do not have any reproductions of their spirits,
776 demons and gods in the form of sculptured or carved figures or as drawings. This should not be regarded as proof of their lack

532 of artistic creativity which is also typical of all their other
776 cultural possessions. The same is also true of most other East Africans. The Barundi represent their imaginary spirits only in their dances (see p. 127). They decorate them with
[781] certain symbolic emblems and pay homage to them, motivated by a mixture of fear and calculation.

Finally, religious concepts and emotions are also re-
784 flected in many "superstitious" customs with which the life of
262 the Barundi abounds. Most of these customs are designed to repel evil spirits. Those which deal with diet, care of the body, etc., frequently seem to the European observer to be hygienic precautions. There are many rules and taboos (umusiro) pertaining to food. As has been mentioned above, all Barundi may eat beef, although it is quite a rare treat for them (p. 46). Only the Batwa eat goat meat; a Muhutu will eat it only in rare cases. Nobody, however, is permitted to eat chicken meat, venison, or the flesh of numerous other animals which for various reasons are considered impure. Also, there are the food taboos on the totem animals of the different clans (p. 103). Few people eat mutton, and only the tribes living on Lake Tanganyika eat fish. Blacksmiths must abstain from eating pork (No. 23, 1914, pp. 111 ff.). Incidentally, no woman
[843] may watch a blacksmith at work. A pregnant Murundi wife is not permitted to eat meat, beans, sweet potatoes, beer, or salt; she may only eat boiled manioc, hot maize gruel, ripe bananas, and peanuts. However, a pregnant Mutwa woman may eat and drink as usual. Nobody may warm or boil milk
[825] since otherwise the cows would become sick. Likewise, a person who has eaten peanuts or peas may [138] not drink milk on the same day since the cows would become sick. Nobody may eat vegetables and milk at the same time since this would harm the cows which gave the milk. The Banjaruanda, Banjankole, Banjamporoŕo, and Banjoro have the same superstitions (No. 30, Vol. II, pp. 514, 534; No. 19, p. 6). In
[965] Urundi, after the father of a family has died, his widow and children do not eat salt until the period of mourning has passed, and they do not cut their hair.

775 823 sometimes large quantities of these reach the outside world. I repeatedly heard this explanation of volcanic activity. It sometimes happens, however, that Ryangombe drives spirits into the outer world as a punishment. Then they torment the living, who must make sacrifices so that Ryangombe will take the spirits back and thus free the living from molestation by these homeless.

[103] People from the region of Bobandana, whom I met on the way to Rutshuru, called Mount Nyiragongo Kilima ya Mungu, "Mountain of the Gods."

Lieutenant Von Parisch (1) also says that Ryangombe allegedly

1. Parisch, F. R. Von, "Zwei Reisen durch Ruanda 1902-1903 [Two Journeys through Ruanda 1902-03]," Globus, Vol. 86 (1904), p. 78.

lived in Muhawura with his court which consists of the souls of the babandwa dedicated to him. Only the souls of the nsigo, that is, the profane and those initiated into other cults, go to Nyiragongo after death. However, he concedes that, according to other accounts, Ryangombe lives in Nyiragongo.

The volcanoes play a very important role in the supernatural world of Ruanda. Captain Von Beringe (2) mentions that the birungá

2. Beringe, Captain Von, a report on his journeys in the region of the Kirunga volcanoes, Mitteilungen aus den Deutschen Schutzgebieten 1901, pp. 36, 37.

(plural of kirunga, "volcano") are named after the spirits which are said to live in them, such as Sabinio, Karisimbi, Mikeno, Nyamlagira, and Gonga. The last is the oldest among them. Formerly Nyamlagira, who was later exiled, was said to have lived with him. The later event is perhaps an allusion to the recent origin of the youngest volcano in this group.

[532] [300] Memorial Trees. There are no pictorial representations of the dead in Ruanda. I saw no sculpture or wood carvings that referred to them.